101 into the Transvaal territory and are scattered in the large desert
197 of the Low Country of the Leydenburg district, together with
131 clans of Sutho (Pedi) and Swazi (Mbayi) origin. The Hlanganu dialect is very much akin to the Djonga.

5. *The Bila group*, called after the name of Bila, the great and fruitful plain of the Lower Limpopo valley, includes the clans living on both banks of the river. They have suffered very much at the hands of the Zulu invaders who made their home in that fertile country, but their dialect has kept some very peculiar traits.

101 6. *The Hlengwe group*. In the Djonga dialect, *hlengwe* means
131 wealth. I do not know if this be the etymology of the name Hlengwe as designating all the Thonga population of the east and north-east, from the Limpopo to Inhambane and to the Sabie of the north. The name Hlengwe applies properly only to the northern part of the eastern clans. I retain it however provisionally. It seems that this group, which forms perhaps half of the tribe, includes at least three great subdivisions : 1) The *Hlengwes proper*, facing the Malulekes and the Ba-Loyi on the west and extending as far as the Sabie to the north. Their main clans are Tshauke, Mbenzane, Mavube, Magwinyane. 2) *The Ba-Tswa* (1) of Inhambane with the Hlenbengwanes, Yingwanes, Nkumbis. 3) *The Nwanatis* with the Makwakwas, Khambanes, Ndindanes, bordering on the Chopis to the north and the west.

101 Outside of the proper area of the tribe, we find *colonies of*
167 *emigrated* Thongas in many parts of the Transvaal. The largest is in the Spelonken district, north of the Zoutpansberg, where they form the majority of the population. There they were called

(1) This name Ba-Tswa, is the Hlengwe form of Ba-Tjwa, a term by which the Zulus have been commonly designated amongst the Thongas. Ba-Tjwa is probably the corresponding form for Ba-Rwa, an appellation by which the Suthos of the Zoutpansberg plains used to call the tribes of the mountains, whence comes the wind called Bu-rwa. The Ba-Rwa are properly the Bushmen, as one knows, but under that name were included Bantus of a quite different type. This shows that the Natives, in naming foreign tribes, consider the geographical relation between themselves and these tribes much more than their ethnic characteristics : so one very often meets with the word "Bakalanga" which means people of the north. The Bakalanga proper are in Rhodesia, but in Lourenço Marques the Khosa tribe is called Bakalanga.

The term Ba-Ngoni is applied to the Zulus, as well as Ba-Tjwa, but it is restricted to that clan of the Zulus which was under Manukosi.

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Ma-Gwamba by the Vendas and Bveshas who possessed the country before them. These Ma-Gwamba are made up mostly of Hlengwe, Maluleke and Djonga refugees. In the Modjadji country, we find two colonies of Ba-ka-Baloyi with their own chiefs. Near Leydsdorp, a more considerable clan, numbering about 6000, is the Nkuna clan under Muhlaba. On the Sabie of the south, in the plain of the Leydenburg district, another colony has been founded more recently, since the war of the Portuguese against Gungunyane, by the Ngonis and Bilas who did not accept the new rule. They remain under Mpisane, a near relative of the late Ngoni potentate.

In the Orichstadt valley, and in many other parts of the Leydenburg mountains, little colonies of Thongas are met with, as well as in the Waterberg district (especially near Nilstrom) and in the towns of Pretoria and Johannesburg. A good many of the thousands of Shangaanes coming every year to the mines settle down definitively in the Town Locations of these great centres.

During the last twenty years the number of these emigrants has certainly increased. It was not possible to indicate on the map all their settlements between the Hlanganu domain proper, the Drakensberg Mountains and the Olifant River. On the farms of the Zoutpansberg and Pietersburg Districts they also form a notable portion of the Native population.

V. *The numerical strength of the Thonga Tribe.*

It is very difficult to ascertain the numbers of the Thongas. The census of the Transvaal taken on the 17th of April 1904 gives 82,325 as being the total Thonga population of that colony; of these, 48,117 are located in the Zoutpansberg. This is a minimum, as it has been recognised that at least 10 % ought to be added to these figures; there were scarcely any young men in the kraals when the census was taken. Let us estimate at 100,000 the numerical strength of that part of the tribe which is located in the Transvaal.

As regards Portuguese East Africa, we find some interesting

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B. Historic Period.

175/167 Having tried to fix what is historical in the prehistoric period, we now come to the XIX^th^ century ; and here we find a great amount of detailed information in which there may be some legendary traits, but which as a whole seems to be entirely trustworthy. It does not suit our plan to narrate here all these facts. To do so would lead us much too far. Let us only say that the history of the Thonga tribe during the whole of the XIX^th^ century was dominated by the invasion and migrations of the Zulu conquerors, who left Chaka and for their own sake enslaved the poor Ama-Thonga of the coast, just as Mosilekatsi did among the Mashonas. These Ba-Ngoni were led by Manukosi ; he found all the Thonga clans living according to the old Bantu style, each for itself, without national unity ; he easily conquered them and tried to impose on them the military system of dominion created by Dingiswayo and Chaka. Many of the Thonga clans emigrated into the Transvaal at that time (between 1835-1840) rather than submit to Manukosi ; as the Boers had settled in the country and as the Ngoni chiefs always feared a war with the Whites more than anything else, these Thongas were left undisturbed by Manukosi. They belonged to the Nkuna, Ba-Loyi and Mavundja clans, and founded numerous colonies in the Transvaal.

175 Manukosi reigned quietly for more than twenty years in the Limpopo valley and as far as the Mosapa (Ba-Ndjao country, north of the Sabie). His death took place in 1856. Then a dreadful war of succession still known as "the war" (mubango) raged for more than six years over the whole area of the Thonga tribe. Two brothers disputed the chieftainship. According to the Thonga law of succession, Muzila was the legal heir ; but the Ngoni law was against him and in favour of his younger brother Mawewe. Mawewe was then proclaimed chief and Muzila's followers fled to the Spelonken ; the new king however behaved as a cruel despot and, with the help of the Portuguese and of the Ronga warriors, Muzila defeated him decisively on the Sabie River, August 17-20 1862. The Ba-Ronga always remained

439 563 monopolise the retail trade throughout the country, and the Natives are quite unable to meet this competition; they have consequently almost entirely given up all their earlier attempts at business transactions! (1)

167 439 A second reason why the trade of former days has almost entirely disappeared is to be found in the *great economic changes* resulting from the fact that Lourenço Marques has become an important seaport, in close relation with the miners of Johannesburg who receive their supplies via Delagoa Bay. Thousands of Natives are employed in discharging the large steamers which arrive by hundreds in the roadstead. At this work a Native can earn fifteen shillings a week or more; in a short time he has made ample provision for the wants of his family and no longer finds it necessary to go to Bilene, to Zululand or Swaziland to make a living. The women too can make money by selling tomatoes and sweet potatoes to an ever increasing White population. All this is much easier

439 292 765 584 (1) On one occasion, in 1892, I made a list of various articles displayed for sale in and around a Banyan shop, in the district of Mahazule (to the North of Nondwane). This is what Mr. Nala, a Hindu from Goa established for many years amongst the Rongas, offered to the Natives living in the neighbourhood of his primitive store.

Stuffs. These are sold by measurement taken on the individual; say, by the *shikumba*, length of one arm, or by the *nkumba* or *bemba* (two arms), or by the *peça*, the entire piece, the equivalent of two bemba. The materials most in demand are called; *tingidao* (white), *mashita* (black with white stripes), *shilandana* (all red), *shinwakana* (red and black), *mempana* (a special red stuff worn as mourning) and *malopa* (a navy blue material still more frenquently worn as mourning). Besides these are *handkerchiefs* (minturu) of various colours, principally red, a large proportion coming from the manufacturers of East Switzerland; white *blankets (gampongo*, meaning snow), for three or four shillings; coloured blankets, thicker, varying from five to seven shillings; towels, called *thawula* (an adaptation of the English word) and even some articles of ready-made clothing such as *djansi* (overcoats) at fifteen shillings! Amongst the stuffs I would more particularly note the *gangisa ntombi*, that is "for use when courting the girls", dark blue with a pattern of white flowers.

439 *Beads.* There are at least a dozen kinds to be found at Nala's; djiridja (black) mbanda (white), shingazana, shimuzana, nkankana, habo, matshimbarole, bafa, tshambo.

Sundries. Rings, fish-hooks, buttons (masowa), thread, needles, snuff boxes to be worn in the ears (tinhlanga), knives, spoons, balls of string, padlocks (makandjate) with key attached; little chains, to be hung from the belt, which tinkle when walking; bracelets (busenga, ten for a shilling); wooden spoons, combs, coils of fine iron wire; skins; a large trap for catching hyenas or other wild animals; small brass petroleum lamps; sardines at sixpence a tin, English biscuits, and last but not least, a cask of German brandy diluted (tempora) with 50% of water! This would now be replaced by three casks of Vinho colonial, one of white wine, one of red wine and one of I do not know what colour!

than collecting mafureira or wax, or tapping trees for rubber (1). 167

Moreover the fashion of going to the *Transvaal mines*, to earn money, has become so universal that a Thonga would think he had in some sort failed if he had not made a stay in town (shilungu). There, in Johannesburg, they earn £ 3 in the mines, or £ 4—£ 5 monthly as kitchen boys ; so they despise the old primitive trading expeditions which brought less money and were attended with more danger. 439

These new economic conditions not only discourage Natives from trading on their own account, reducing them more and more to the condition of mere hired labourers, but are rapidly destroying their picturesque and interesting industry. For a few shillings they can buy European utensils. Their attractively carved spoons are replaced by ugly tin ones ; their wooden tumblers by less artistic enamelled ones, their primitive plates by European ware decorated in doubtful taste. Instead of the piece of reed which they wore in their ears as a snuff box, they now buy brass cartridges, and the Thonga beauties, discarding the *tihuhlu* fat, now anoint themselves with a scented oil imported from Europe. There may be certain advantages in these changes, but the picturesqueness of Bantu life promptly disappears, together with the incentive to develop their Native arts and crafts! 177 439

E. GENERAL OBSERVATIONS ON NATIVE INDUSTRY.

It is a strange destiny, that of these African races amongst whom the civilisation of the XIXth century has appeared, effecting the most radical changes in the minds and manners of people who, for centuries, perhaps for tens of centuries, have remained in the same primitive condition, marking time, so to speak, on the same spot, or, at most, 178

(1) There are at least two species of shrubs whose sap, when hardened, produces excellent rubber. These are fairly wide-spread and M. Dewèvre, a Belgian botanist, who has made a special study of rubber plants, and to whom I sent leaves and fruits of the trees, has classified them amongst the Landolphia. One is said to be a Landolphia Petersiana, and the other a variety of the Landolphia Kirki (Dyer) called by others Landolphia Monteiroi. Natives make an incision in the bark of the tree, and a milky sap exudes, which soon thickens and the somewhat sticky filaments are then wound 137 314